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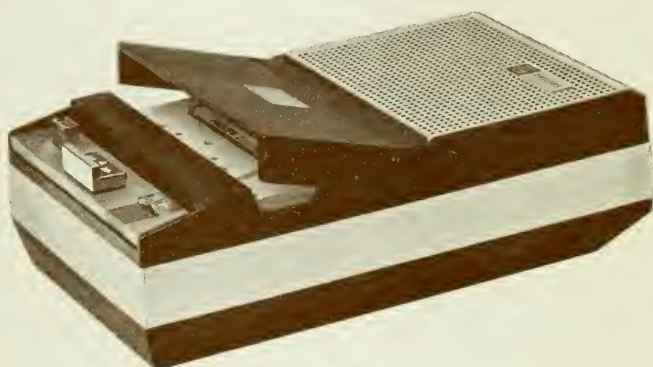
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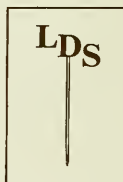
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Millennial Star

APRIL

1970

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Marriage—the subject of Elder Kimball's lead article this month.

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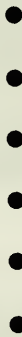
Business Manager:

Norman D. Hawkes, Deseret Enterprises Limited, 288 London Road, Mitcham,

The Millennial Star is the Official publication of the Church of Jesus Christ of Latter-day Saints in Great Britain. Published monthly from 288 London Road, Mitcham, Surrey, England. Printed by the Target Press Ltd., Boulton Road, Reading, Berks. Subscription rates: £1 2s. per year (Foreign \$3.00), 2s. per copy. The Star will be pleased to receive articles for consideration, but is not responsible for the materials submitted although it will try to ensure the safe return of these materials wherever possible.

MARRIAGE

is
all the heart
all the strength
all the loyalty & honour
and affection with dignity



says Elder Spencer W. Kimball

THE LORD says: “. . .
whoso forbiddeth to marry is not
ordained of God, for marriage is ordained
of God unto man. “Wherefore, it is lawful that
he should have one wife, and they twain shall be
one flesh, and all that the earth might answer the end
of its creation; . . . ” (D. & C. 49:15-16.) There are those
married people who permit their eyes to wander and their
hearts to become vagrant, who think it is not improper to flirt a
little, to share their hearts, and have desire for someone other
than the wife or the husband, the Lord says in no uncertain terms:
“Thou shalt love thy wife with all thy heart, and shall cleave unto
her none else.” (Ibid., 42:22. Underscore added.) And, when the
Lord says all thy heart, it allows for no sharing nor dividing nor
depriving. And, to the woman it is paraphrased: “Thou shalt love
thy husband with all thy heart and shall cleave unto him and
none else.” The words none else eliminate everyone and
everything. The spouse then becomes pre-eminent in the
life of the husband or wife, and neither social life nor
occupational life or political life nor any other
interest nor person nor thing shall ever take pre-
cedence over the companion spouse. We
sometimes find women who absorb
and hover over the

children at the expense of the husband, sometimes even estranging them from him. The Lord says to them: ". . . Thou shalt cleave unto him and none else."

Marriage presupposes total allegiance and total fidelity. Each spouse takes the partner with the understanding that he or she gives self totally to the spouse: all the heart, strength, loyalty, honour, and affection with all dignity. Any divergence is sin—any sharing the heart is transgression. As we should have "an eye single to the glory of God" so should we have an eye, an ear, a heart single to the marriage and the spouse and family.

Modern revelation gives us: "Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out (or excommunicated)." (Ibid., 42:24.)

Many acknowledge the vice of physical adultery, but still rationalise that anything short of that heinous sin may not be condemned too harshly; however, the Lord has said many times: "Ye have heard that it was said by them of old times, Thou shalt not commit adultery:

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her in his heart." (Matt. 5:27-28.)

And to paraphrase and give the modern version: And she that looketh upon a man to lust after shall deny the faith, and shall not have the Spirit; and if she repents not she shall be cast out (or excommunicated)." (See D. & C. 42:23.) The commands of the Lord apply to women with equal force as to their husbands, and those scriptures come with the same sharpness and exactness to both sexes, for he has but a single standard of morality. It is not always the man who is the aggressor.

Often, it is the pursuing, coveting woman, and note that for both, all is lost if there is not true, sustained, and real repentance.

Home-breaking is sin, and any thought, or association which will tend to destroy another's home is a grievous transgression. A certain young woman was single and was therefore free to properly seek a mate, but she gave attention to and received attention from a married man. She was in transgression. She argued that his marriage was "already on the rocks" and the wife of her new boy friend did not understand him and that he was most unhappy at home and he did not love his wife.

Regardless of the state of the married man, the young woman was in serious error to comfort him and listen to his disloyal castigation of his wife and entertain him. The man was in deep sin. He was disloyal and unfaithful. So long as he is married to a woman, he is duty bound to protect her and defend her and the same responsibility is with his wife. Numerous cases have come to us such as the following one:

A husband and wife were quarrelling and had reached such a degree of incompatibility that they had flung at each other the threat of divorce and had already seen attorneys. Both of them, embittered at each other, had found companionship with other parties. This was sin. No matter how bitter were their differences, neither had any right to begin courting or looking about for friends. And any dating or such association by wedded folk outside the marriage is iniquitous. Even though they proceeded with the divorce suit, to be moral and honourable they must wait until the divorce is



Elder Spencer W. Kimber

final before either is justified in developing new romances.

Recently, I learned that the woman of a broken marriage was married within hours after her divorce was final. She had been untrue to her marriage vows, for she had been courting while she was still an undivorced wife.

If one cannot marry before the divorce is final, then it must be obvious that generally one is still married. How then, can one justify courtship while he or she still has living, an undivorced spouse? So long as the marriage covenant has not been legally severed, neither spouse morally may seek now romance or open the heart to other people After the divorce becomes final, both freed individuals may engage in proper courtship activities.

There are those who look with longing eyes, who want and desire and crave these romantic associations. So to desire to possess, to inordinately want and yearn for such, is to covet, and the Lord in powerful terms condemns it: "And again, I command thee that shalt not covet thy neighbour's wife; nor seek thy neighbour's life." (Ibid., 19:25).

How powerful! The seventh and tenth commandments are interwoven into one great command which is awesome in its warning. To covet that which belongs to another is sin, and that sin begins when hearts begin to entertain a glamorous interest in anyone else. There are many tragedies affecting spouses, children, and loved ones. Even though these "affairs" begin near-innocently, like an octopus the tentacles move gradually to strangles.

When dates or dinners or rides or other contacts begin, the abyss of tragedy opens wide its mouth. And, it has reached deep iniquity when physical contacts of any nature have been indulged in. Man's desires are fed and nurtured by the food-thoughts, be they degenerate or holy.

Amulek, the prophet, reminded us: "For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us; and in this awful state we shall not dare to look up to our God: and we would fain be glad if we could command the rocks and the mountains to fall upon us to hide us from his presence." (Alma 12:14.)

The case of Potiphar's wife is an example of the creeping tentacles of sin. Even though this scheming woman did not succeed in defiling Joseph, her sin was most grievous. The intent was

there and the desire and the lust and the coveting. She had "already committed adultery with him in her heart and mind . . ." as she "cast her eyes upon Joseph day by day."

This woman's transgression did not begin when she ripped the clothes from the body of this fleeing staywart. Her perfidy had been born and nurtured in her mind and heart in the "day by day" of wanting him, teasing him, desiring him, lusting for him, and coveting him. Her sin was a progressive thing. So, for all the numerous people, who, like this seductive woman, carry in their hearts and minds designs or desires or covetings, deep sin lieth already at their doors.

"For as he thinketh in his heart, so is he: . . ." (Prov. 23:7.) Nothing justifies evil. Two wrongs do not make one right. Spouses are sometimes inconsiderate, unkind, and difficult, and they must share the blame for broken homes, but this never justifies the other spouse's covetousness and unfaithfulness and infidelity. James Allen gives us this: "The outer world of circumstances shapes itself to the inner world of thoughts."

Many super-selfish folk think only of themselves when they begin to cross the lines of propriety in their romanticizing outside their homes; to them who ignore the innocent parents, the innocent spouse, and the innocent children, the scriptures are replete with warnings. ". . . I must do according to the strict commands of God, and tell you concerning your wickedness and abominations, in the presence of the pure in heart, and the broken heart, and under the glance of the piercing eye of the Almighty God." (Jacob 2:10.)

Little do most of those who deviate think of the innocent bystanders until

the heaviness of final guilt weighs down upon them. The Lord speaks again: "For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people . . . because of the wickedness and abominations of their husbands." (Ibid., 2:31.)

" . . . Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad example before them; and the sobbings of their hearts ascend up to God against you . . . many hearts died, pierced with deep wounds." (Ibid., 2:35.)

And, woman also justify themselves in irregularities. They often invite men to sensual desire by their immodest clothes, loose actions and mannerisms, their coy glances, their extreme "make up," and by their flattery. Paul also called to repentance. "Wives, submit yourselves unto your own husbands, as unto the Lord.

"For the husband is the head of the wife, even as Christ is head of the church: . . .

"Therefore as the church is subject unto Christ, so let the wives be unto their own husbands in everything." (Eph. 5:22-24. Underscore added.)

And to the husbands comes the command: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; . . .

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

"For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: . . ." (Ibid., 5:25, 28-29.)

Some who marry never cut themselves loose from the apron strings of the parents. The Lord says through his

prophets: "For this cause shall a man (or woman) leave his father and mother, and shall be joined unto his wife (or husband), and they two shall be one flesh." (Ibid., 5:31. Underscore added.)

Parents who hold, direct, and dictate to their married children and draw them away from their spouses are likely to regret the possible tragedy. Accordingly, when two people marry, the spouse should become the confidant, the friend, the sharer of responsibility, and they two become independent. No one should come between the husband and wife, not even parents.

Paul concludes: "Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." (Ibid., 5:33.)

To those who claim their love is dead, let them return home with all their loyalty, fidelity, honour, cleanness, and the love which has become embers will flare up with scintillating flame again. If love wanes or dies, it is often infidelity of thought or act which gave the lethal potion. To those who belittle

marriage and its vows and responsibilities, to wives and husbands who joke each other about possible infidelities, Paul decries such jesting and joking about sacred thing. "But fornication, and all uncleanness, and covetousness, let it not be once named among you, as becometh Saints;

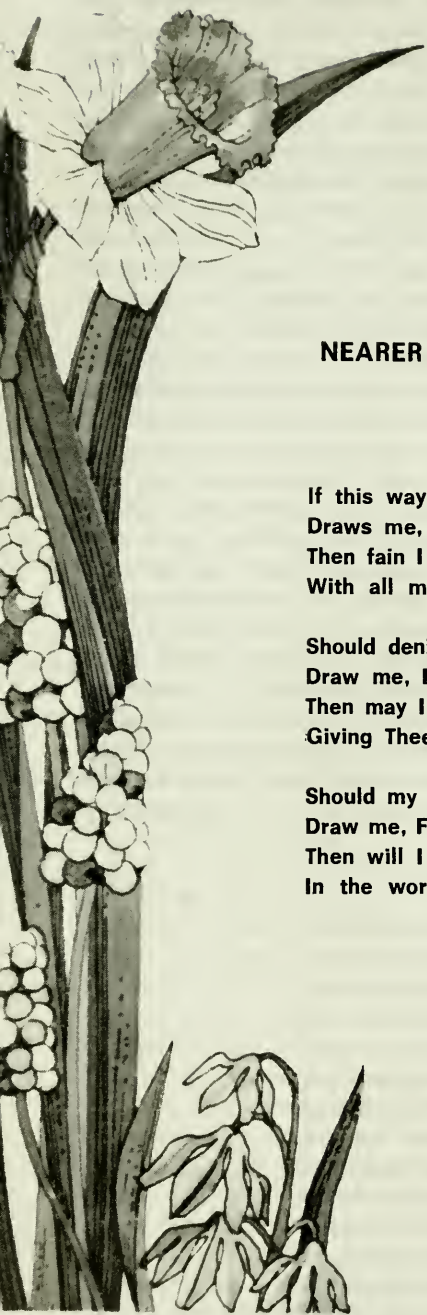
"Neither filthiness, nor foolish talking, nor jesting, . . ." (Ibid., 5:3-4.)

To jest one's spouse about "affairs" could be the planting of seeds which might grow to destroy the marriage. Marriage is holy. It is sacred. Last week in Chicago four men sitting behind me were drinking. They were joking about their wives' boy friends, and their own girl friends. Whether or not they were adulterers and adulteresses was not known, but certainly no good could come from such foolish jesting, and it is an unholy way to speak of the glorious relationship of marriage.

May we, with Jacob, plead to the couples of the world: ". . . arouse the faculties of your soul; shake yourselves that we may awake from the slumber of death; and loose yourselves from the pains of hell . . ." (Jacob 3:11.)

All the religious world is boasting of righteousness: it is the doctrine of the devil to retard the human mind, and hinder our progress, by filling us with self-righeousness. The nearer we get to our heavenly Father, the more we are disposed to look with compassion on perishing souls; we feel that we want to take them upon our shoulders and cast their sins behind our backs. My talk is intended for all this society; if you would have God have mercy on you, have mercy on one another.

—Joseph Smith

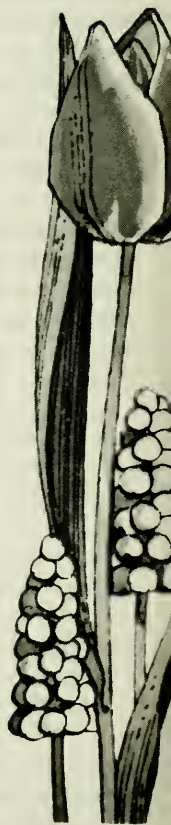


NEARER MY GOD TO THEE

If this way that Thou hast chosen,
Draws me, Father, nearer Thee,
Then fain I would accept Thy bidding,
With all my loves sincerity.

Should denial of my fleshly needs,
Draw me, Father, nearer Thee,
Then may I learn to be without them,
Giving Thee sweet constancy.

Should my spirit, growing stronger,
Draw me, Father, nearer Thee,
Then will I remain no longer,
In the world's obscurity.



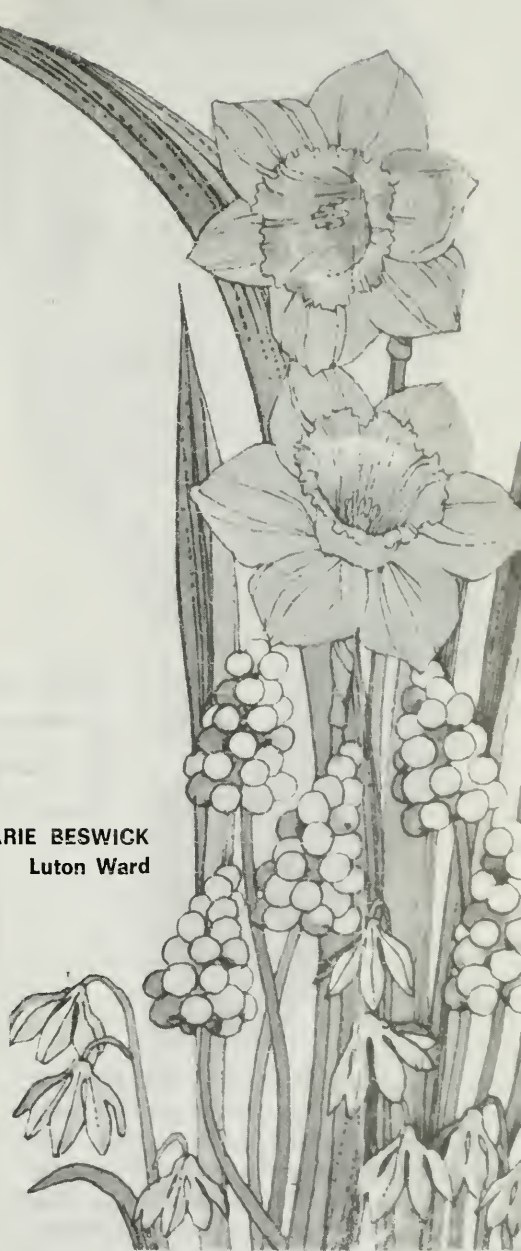
Should sweet pain of absence anguish
Draw me, Father, nearer Thee,
Then let me not in joys grief languish,
But rise to more divinity.

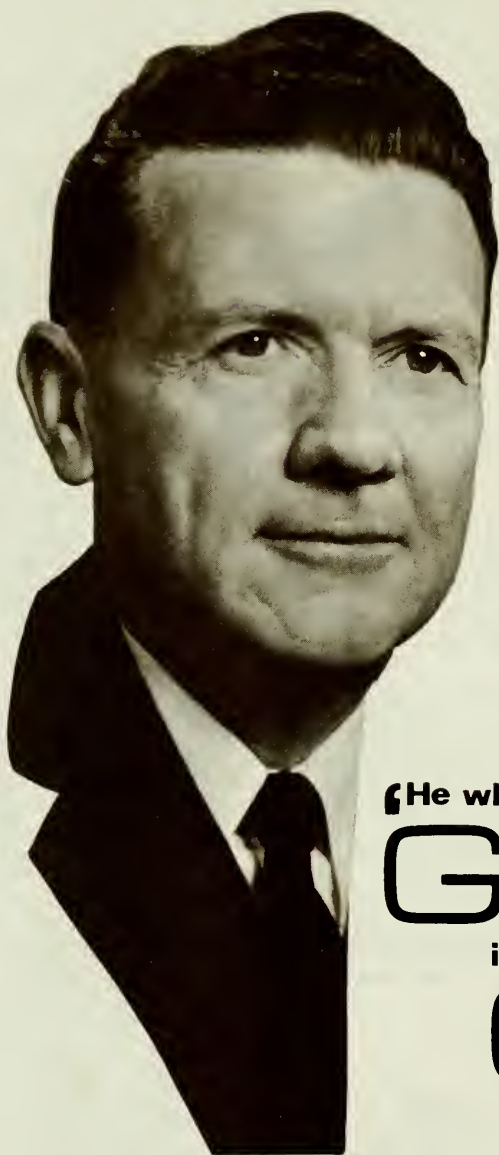
Should my heart in love so powerful,
Draw me, Father, nearer Thee,
Then let me fill it every hour full
With blest lovings ecstasy.

Should my weeping soul in sorrow,
Draw me, Father, nearer Thee,
Then let me trust a bright to-morrow—
Is being stored—unknown to me.

Let my way, what ever Thou choosest,
Draw me, Father, nearer Thee.
So that I within Thy Kingdom—
May abide—eternally.

JEAN ROSE MARIE BESWICK
Luton Ward





He who does

GOOD

is of

GOD'

JESUS CHRIST, the Saviour of the world, is the only perfect person who has lived here upon the earth. Everything he did had purpose and was necessary and important. His marvellous teachings were

and always will be the beautiful principles of salvation, and throughout His life He gave emphasis to them by the example He set for the whole world.

Peter, who was very close to the Saviour during His ministry, once said of him: “. . . God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.” (Acts 10:38).

As Jesus went about doing good, He healed the sick, caused the lame to walk, the blind to see, and the deaf to hear. He cleansed the lepers and cast out evil spirits. He raised the dead and gave comfort, hope, and encouragement to the sorrowing. He inspired the transgressor to forsake unrighteous ways. He touched the hearts of people helping them to see and understand the value of the inner life. He motivated them to noble actions.

Because of His teachings they were able to comprehend in greater measure the value of their souls in the sight of God the Father. He pointed out the goodness of our Heavenly Father to them. He planted in men's souls the seeds of divine love. Then He suffered His life to be taken, that we, His brothers and sisters, might gain salvation and eternal life. What a wonderful life of service; of doing good!

In His Sermon on the Mount, the Saviour admonished all to “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” (Matt 5:16. Italics added).

As members of the Church of Jesus Christ, “We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men.” (Thirteenth Article of Faith.) These are principles by which we should live. Someone has said: “He who does good is of God,” and an ancient prophet once gave

emphasis to this thought in these words: “Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil . . . For behold, the Spirit of Christ is given to every man, that he may know good from evil; . . . (Moroni 7:12, 16).

Living the Gospel principles will make men progressively better and instill within them a desire to follow the Saviour's wonderful example of going about “doing good” to others. President McKay beautifully pointed out this great truth “The Gospel . . . will change men's lives and make women and children better than they have ever been before . . . that is the mission of the Gospel of Jesus Christ . . . to make evil-minded men good, and to make good men better. In other words, to change men's lives, to change human nature.”

This would be a wonderful world in which to live if all of us would forget ourselves, if we would eliminate selfishness from our lives and think in terms of the good we could do in serving others. Unselfishness contributes to happiness. How true is the statement that “a person who is all wrapped up in himself, makes a pretty small and unattractive package.”

We find in life what we look for, and what we find becomes part of us. How commendable it would be if we would look only for the good in each other. A gifted writer has suggested: “There is so much good in the worst of us, and so much bad in the best of us, that it hardly behooves any of us to talk about the rest of us.”

As long as we are good, we are truly great. True value in life is not measured in what we have, but in what we do; not what people think and do for us, but by what we think and

do for people.

The Saviour gave the key by which we may achieve greatness in the words: "... he that is greatest among you shall be your servant." (Matt. 23:11).

Being a servant to our fellow men and performing acts of goodness to them will bring an inner glow, a deep feeling of serenity, contentment, and satisfaction. We then can be at peace with ourselves and with the world. By doing good we will be rewarded, not only in this life, but in the life to come. We have been promised many blessings. Listen to this declaration of our Lord:

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live . . .

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

"And shall come forth; they that

have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:25, 28-29.)

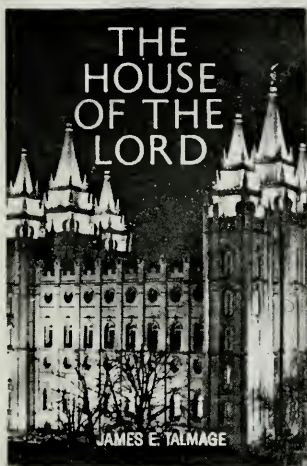
Every day as we go about our tasks, in our homes, among our friends, our associates, our neighbours and families, we can do good even in small, yet nevertheless, important ways. This we can do by:

A warm and understanding smile;
 A firm and friendly handclasp;
 A cheery greeting;
 A word of encouragement, commendation, and sincere praise;
 Through acts of thoughtfulness;
 By lending a listening and sympathetic ear to all;
 By the sharing of ourselves with our fellow men; and
 By gently and kindly leading those whose lives touch ours to appreciate and follow the Lord and His way of life.

RESURRECTION

If the resurrection from the dead be not an important point, or item in our faith, we must confess that we know nothing about it; for if there be no resurrection from the dead, then Christ has not risen; and if Christ has not risen He was not the Son of God; and if He was not the Son of God, there is not nor cannot be a Son of God, if the present book called the Scriptures is true; because the time has gone by when, according to that book, He was to make His appearance.

—Joseph Smith



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*...but
for the love
of a
wonderful
woman*

by Bishop Victor L. Brown

I BELIEVE I have a clearer understanding than I did earlier of what it means to know the love and compassion of a wonderful woman.

Michael is sixteen years of age. His parents were members of the Piute Indian tribe. Michael was born without his eyesight. On the

Indian reservation, this was considered a terrible handicap. His family was very poor, and a blind boy was more than they could cope with.

So, when Michael was about seven years old, he was left in the desert to die. Fortunately, some passing tourists found him and took him to a hospital. It took a year for the doctors and nurses to save his life and restore his health.

During his experience of being left on the desert all alone without food and water, unable to see, Michael's basic animal instincts for survival became so strong that he almost became an animal, fearing and hating everybody and everything. Eight years later, when I first met him, he told me he could still remember the horror of being all alone—hungry, thirsty and lost.

INCORRIGIBLE

When he became well enough, Michael was sent to school. He was incorrigible. Because of his tragic experience, he destroyed everything he could get his hands on—paper, pencils, record player. Everything was his enemy. I suppose the school authorities despaired of ever reaching this boy. One day, they placed a call to a wonderful Latter-day Saint woman and asked her if she would mind taking an Indian boy into her home. She readily agreed.

Michael's nature had not changed. He still considered everyone his enemy. He continued to destroy almost everything that came in his way. One day one of the boys in the road, a white boy by the name of Richard, became friendly with Michael. Richard was about fifteen years old.

He was a Teacher in the Aaronic Priesthood. He took an interest in Michael and fast became his friend.



Bishop Victor L. Brown

Richard came to the Presiding Bishopric's Office one day and asked about the cost of the Book of Mormon in Braille. He had been saving his money for a long time so that he might purchase a Book of Mormon in Braille as a birthday present for his blind Indian friend.

The cost was more than Richard had saved. However, a kind person made it possible for him to obtain the book. As Michael read with his fingers, Richard followed along in his own Book of Mormon reading out loud, thus helping Michael over the more difficult words.

As I visited with Michael, he said he had never read such wonderful stories. He said that everything he had read in the past was "kid stuff" but the Book of Mormon was different. I asked

him what the greatest desire of his heart was.

This fifteen-year-old Indian boy replied: "To become sixteen years old so I can be baptised a member of The Church of Jesus Christ of Latter-day Saints." He explained that he must wait until his sixteenth birthday because of the requirement of the Indian agency responsible for him.

BRIGHTEST FEELING

Michael had his sixteenth birthday and was baptised by Richard, who is now a Priest. Just four weeks ago, Michael was ordained a Deacon in the Aaronic Priesthood by his foster father.

Michael told his mother that as he was being confirmed a member of the Church, the brightest feeling went through his entire body. He said, "I know what 'white' looks like." This sixteen-year-old Indian boy who has never seen the light of day now knows what "white" looks like. The Holy Ghost has borne witness to him.

This last school year, Michael, the boy who was incorrigible, was honoured for his excellence in school effort — excellence in deportment, scholarship, and progress—the only boy so honoured by his school this year. He hopes someday to teach other blind children as he has been taught.



Bill's parents are Navajo. When Bill was a child, he was stricken with polio, which left him without the use of his

legs. Bill and Michael are brothers in this foster home. They are both Boy Scouts. A year ago, they needed money to go to Scout Camp, so they decided to sell toothbrushes and toothpaste. They did not have much luck in their own neighbourhood, so Michael pushed Bill in his wheelchair seven miles to another town where they had some success. They said that the most interesting and funniest experience of the day was when they sold a toothbrush and some toothpaste to a man who did not have any teeth.

Some time ago at a stake quarterly conference, I invited Bill to come to the front of the chapel and bear his testimony to over twelve hundred people. I wish you could have seen this fifteen-year-old Navajo Indian boy. Immaculate in his appearance and with all the dignity and majesty of a great chief, he sat in his wheelchair and humbly expressed his gratitude to His Heavenly Father for his many blessings, for his parents, his brothers and sisters, his membership in the Church and the blessing of holding the office of Teacher in the Aaronic Priesthood. Bill is a fine artist and hopes someday to become a great architect.

AS NORMAL

Bill and Michael have two lovely, blond, fair-skinned sisters and a baby brother. Let me tell you about Ronnie. As far as we know, he is also a Navajo Indian boy. When the agency called this same good mother and asked if she would take a three-year-old Indian baby into her home, they said that the child was totally incapacitated. He could not walk; he could not talk. They explained the outlook for him as almost hopeless. Notwithstanding this, she accepted him into her home.

When I met Ronnie, he had a mischievous twinkle in his eye and a smile on his face as he ran and tried to escape from one of his sisters—as normal a four-year-old as I have ever seen.

A blind boy, crippled boy, a child who was a complete invalid—each one destined to a life of misery and hopelessness, but for the love, compassion, charity, and understanding of a wonderful woman—a woman who had the support of a good and faithful husband—a woman who wanted children more than anything else in the world and who was not blessed with any of her own.

She wanted them so badly it didn't matter what their handicaps nor that their skin was copper colour. The love

she gave them was the love she had missed so desperately during her childhood. The compassion she blessed these children with was the compassion she longed for and sought but failed to find as she was growing up. To me she typifies the saint as described by Felix Adler as he makes the distinction between a hero and a saint. Paraphrasing this statement:

“The hero (heroine) is one who kindles a great light in the world, who sets up blazing torches in the dark streets of life for men to see by. The saint is the man (woman) who walks through the dark paths of the world, himself (herself) a ‘light.’”

SAVIOURS

But how are they to become Saviours on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointing, ordinations and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein in the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah. And I would to God that this temple was now done, that we might go unto it, and go to work and improve our time, and make use of the seals while they are on earth.

—Joseph Smith

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A
CHALLENGE
to the Priesthood

by Hugh B. Brown

SOME years ago when I was at Brigham Young University, an educator, a doctor of philosophy from another state who had spent a week on the campus as a visitor and part-time instructor, was sitting next to me at a banquet. Just before he was to leave he said, "I have visited many campuses in my lifetime, and I have seen some wonderful young people, but I wish you would tell me what it is you have here which seems to instill in your young people a burning desire to get an education. I have discovered here an enthusiasm for education that I have never seen before. In fact, it seems to me very close to religious zeal." He asked me to explain it.

I tried to do so by saying, "It is religious zeal because education is part of the gospel of Jesus Christ as we under-

stand and proclaim it. We believe that a man is saved in the kingdom of God no faster than he gets knowledge. that he cannot be saved in ignorance. We believe that the glory of God is intelligence, and that every man's glory will be determined by the quality and degree of his intelligence."

He said, "That answers my question, and I'm glad to know that education is a part of your religion.

Now, as the Church grows, develops, increases—and it is increasing very rapidly—we need more teachers, better organisation, and more dedication.

When I visited the Air Force Academy in Colorado Springs some time ago, I stood before a monument of a falcon with spreading wings. At the base of the monument I read these words: "Man's flight through life is sustained by the power of his knowledge." I was much impressed. This came from the academy where thousands of young men are

preparing for flight through air and possibly through space.

But it is a challenging thought to all of us that our flight through life will be sustained by the power of our knowledge. Then if you add to that thought the LDS concept that man's standing before God will depend upon his knowledge, his education, his understanding of the gospel of Christ—in short, his intelligence, you will see the wisdom of emphasis on education.

I am wondering whether any man could possibly be happy in the presence of God unless he himself is intelligent, for, as God's glory is intelligence, only to the degree that we achieve intelligence will we be able to stand his glory.

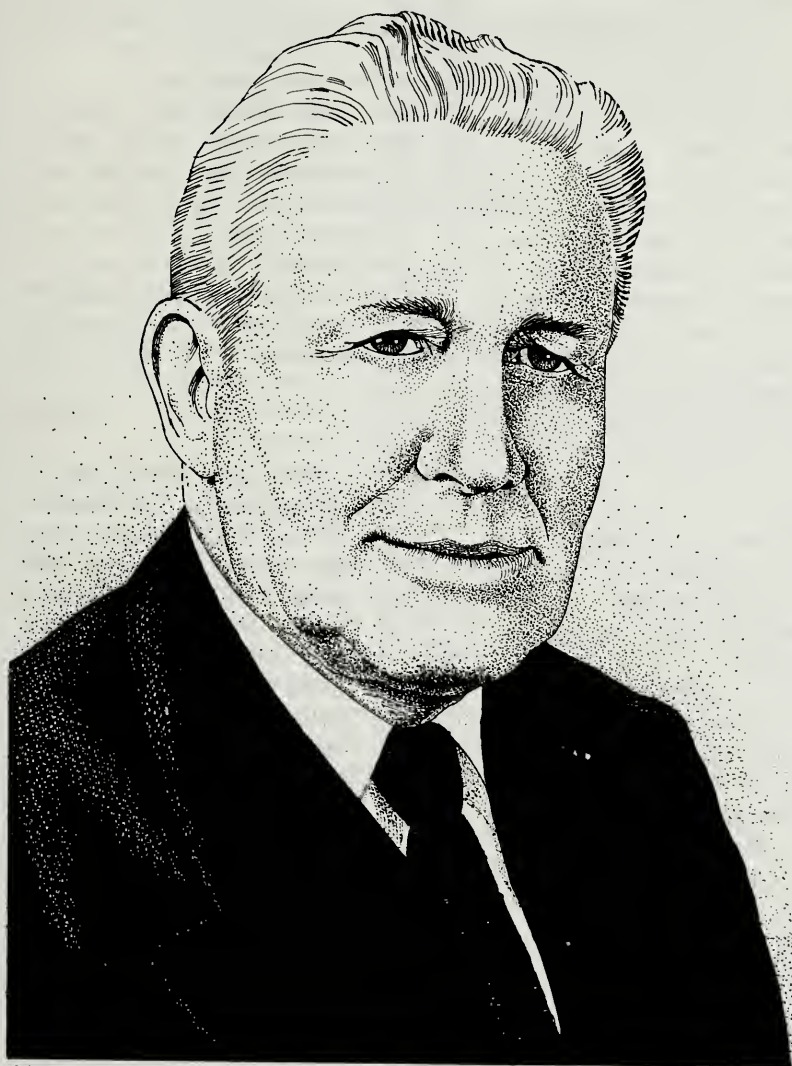
Recently I was in Alaska and visited the base of the interceptor squadron. I saw over the door of the alert room these words "Only the spirit of attack borne in a brave heart will bring success to any fighter aircraft no matter how

highly developed the aircraft may be."

"Only the spirit of attack borne in a brave heart . . . " —of course, the efficiency of the aircraft is important, but unless the pilot at the controls has the spirit of his mission and the courage to carry out his assignment, it matters not how efficient his craft, he will be vulnerable.

So, brethren, it depends upon us individually as leaders — pilots if you will — how successful our stakes, wards, branches, and missions will be in building the kingdom. The individuals who are charged with the responsibility of leadership must first, themselves, become informed in these various departments to which reference has been made, and then see to it that all in their jurisdiction are properly instructed.

President John Taylor said on one occasion, speaking to the brethren of the priesthood: "If you do not magnify your callings, God will hold



CHILES

you responsible for those you might have saved, had you done your duty."

This is a challenging statement. If I by reason of sins of commission or omission lose what I might have had in the hereafter, I myself must suffer and, doubtless, my loved ones with me. But if I fail in my assignment as a bishop, a stake president, a mission president, or one of the General Authorities of the Church—if any of us fail to teach, lead, direct, and help to save those under our direction and within our jurisdiction, then the Lord will hold us responsible if they are lost as the result of our failure.

I read again the other day from Matthew what Jesus said about the two sons and their father:

" . . . what think ye?" said the Master. "A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard.

"He answered and said, I will not: but afterwards he re-

pented, and went.

"And he came to the second, and said likewise. And he answered and said, I go, sir: and went not."

The Saviour said, "Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you."—speaking undoubtedly of those who said they would go and did not do it. (See Matthew 21:28-31.)

This is, I think, one of the greatest challenges to the men holding the priesthood. The Lord has said to all of us, "Go and serve in my vineyard," and everyone who has been ordained to the priesthood and set apart for his calling has said, "I go," but some go not, and others weary when the day is yet young.



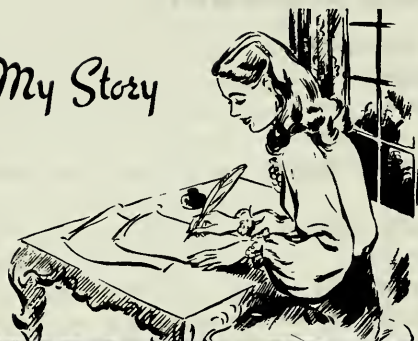
JUST A SIMPLE HOUSEWIFE

Just a simple housewife
On her daily chores
What is there in my life
For me to give the Lord?
I cannot rise to great heights
I haven't any time,
Too tired and very weary
To even toe the line.
What is there in my day
For me to prove my worth?
Is it what I fail to say
While I am here on earth?
Did you say "I love you"
When some sister's feeling low?
Or do I say "I need you"
When it really isn't so?
Heavenly Father chide me
When my day, so full of chores
Often make me fail to see
The meaning of Thy laws.
What is there in my life
For me to give the Lord?
Why! All my love for others
For His on me He poured.

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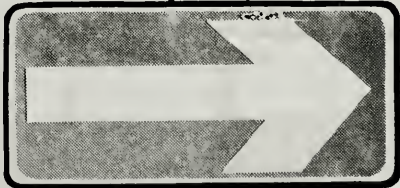
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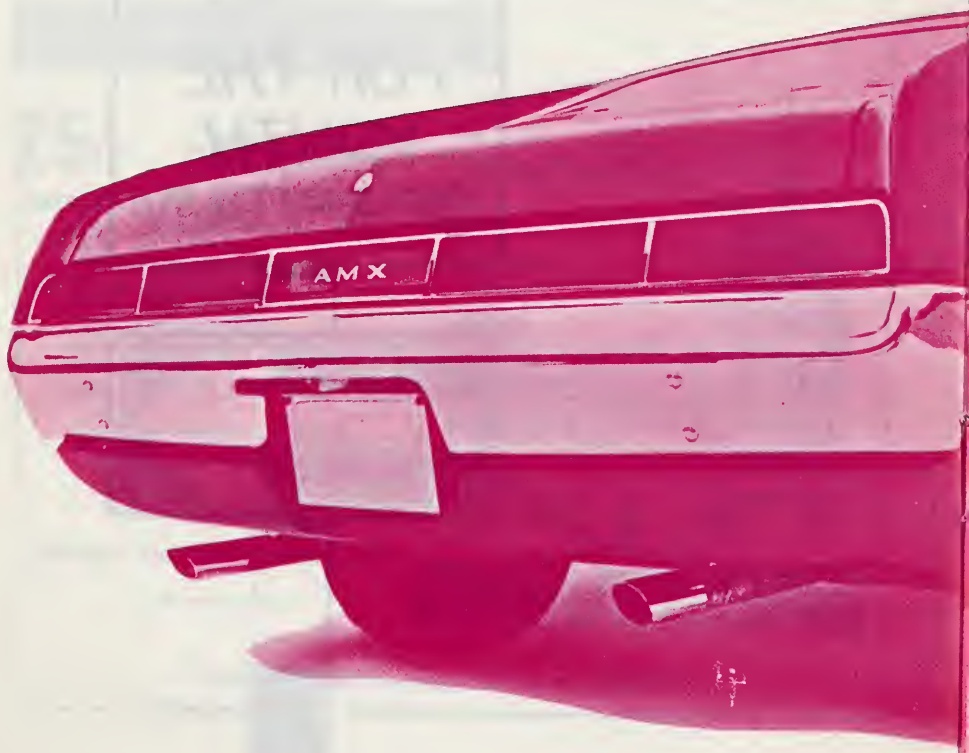
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**PARKING
SPACE
-
*FOR THE
YOUTH
OF BRITAIN***



***Priceless, isn't she.
Would you
lend her to a comple***



NO AGE is quite so care-free, so restless, so potential as school years. These are years of silent, restless growing up. And it is to the boys and girls of school years that I speak.

A few days ago I visited a large car showroom and looked at many new cars. One in particular caught my eye—a sports model with all of the fancy equipment you could imagine. It had push-button everything and more horsepower than a division of cavalry. And it could be purchased for only £3,000.

How I would have enjoyed a car like that when I was in school! It occurred

ate stranger?

...but parents do! —says Boyd K. Packer

to me that you may be interested in owning such a car.

Do you have an imagination? Imagine that I am your benefactor; I have decided to present a car such as this to you. I generously include free petrol, oil, maintenance, tyres, anything your car will use; all of this, and the bills come to me.

How you will enjoy that car! Think of driving it to school tomorrow. Think of all the new friends you will suddenly acquire.

Your parents may be hesitant to let you use this car freely, but let us just imagine, that you have your car, everything to run it, freedom to use it.

Suppose that one evening you are invited to attend a church social.

"There are just enough of you to ride in my station wagon," your teacher says. "You can leave your car home."

When they come to take you to the





party, you suddenly remember your new car parked outside the house with the roof down. You run back into the house and give the keys to your father, asking him to put the car in the garage, for it looks as if it may rain.

Later when you come home, you notice your car is not in the road.

"Dear old dad," you muse, "always willing to help out." But as the teacher's station wagon pulls into the driveway and the lights flash into the garage, you see it stands empty.

You rush into the house, find father, and ask that very urgent question.

"Oh, I loaned it to someone," he responds.

Then imagine, seriously imagine, a conversation such as this.

"Well, who was it?"

"Oh, that boy who comes by here regularly."

"What boy?"

"Oh, that . . . well, I have seen him pass here several times on his bicycle."

"What is his name?"

"Well, I'm afraid I didn't find out."

"Where did he take the car?"

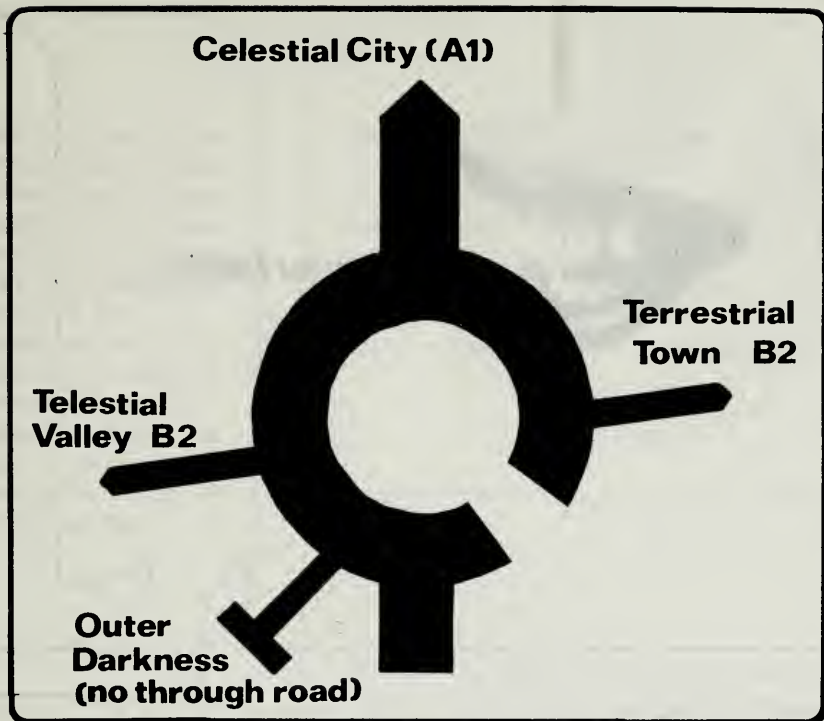
"That really wasn't made clear."

"When will he bring it back?"

"Well, there really wasn't any agreement on that."

Then suppose that your father should say to you, with some impatience. "Now you calm down. He rushed in here. He needed a car. You weren't using it. He seemed to be in a frantic hurry over something, and he looked like an honest boy so I gave him the keys. Now relax. Go to bed. Calm down."

I suppose under the circumstances you would look at your father with that puzzled expression and wonder if some important connection had slipped



loose in his thinking mechanism.

It would take a foolish father to lend such an expensive piece of equipment on an arrangement such as that—particularly one that belonged to you.

I am sure you have anticipated the moral of this little illustration, you boys and girls. It is in these years at school that dating begins—this custom of two sets of parents LENDING their teenagers to one another for the necessary and the important purpose of their finding their way into maturity and eventually into marriage. Perhaps for the first time you notice and you begin to resent the interest of your parents in and their supervision of your activities.

Dating leads to marriage. Marriage is a sacred religious covenant and in its most exalter expression may be an

eternal covenant. Whatever preparation relates to marriage, whether it be personal or social, concerns us as members of the Church.

Now, I speak very plainly to you, my young friends. If you are old enough to date, you are old enough to know that your parents have not only the right but the sacred obligation, and they are under counsel from the leaders of the Church to concern themselves with your dating habits.

If you are mature enough to date, you are mature enough to accept without childish, juvenile argument their authority as parents to set rules of conduct for you.

turn to page 34





.to start you talking

Salvation
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In the resurrection we are to receive rewards according to our individual works and it is written that they who are filthy in this life will in that life, be filthy still. Therefore if we love the truth we should delight in doing those things which the Lord would have us do.

There is nothing th
sacred reverence a
of the Supreme Be
beloved Son our R

Have you ever tried to associate the outpouring of knowledge, the great discover
ing the past 136 years with the restoration of the gospel? Do you think there
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Spirits cannot be made perfect without a body of flesh and bones. This body and its spirit are brought to immortality and blessings of salvation through the resurrection.

The first marriage on this earth, that of Adam and Eve, was performed before there was any death in the world; therefore it was intended to be forever. Marriage, if performed by divine authority, is to last forever. In the temples of the Lord men and women are married with an everlasting covenant.

***...with gems of wisdom
from our new Prophet
and President,
Joseph Fielding Smith***



No sensible father would lend your new sports car to anybody, to go anywhere, to do anything, to come back any time.

If you are old enough to date, you are old enough to see the very foolishness of parents who would lend their children on any such arrangement. Don't ask your parents to permit you, their most precious possession, to go out on such flimsy agreement.

Actually the loan of the car would not be so serious as you suppose; for should it be completely destroyed, it could be replaced.

There are some problems and some hazards with dating for which there is no such fortunate solution.

When you are old enough, you ought to start dating. It is good for young men and women to learn to know and to appreciate one another. It is good for you to go to games and dances and picnics, to do all of the young things. We encourage our young people to date. We encourage you to set high standards of dating.

When are we old enough?

Maturity may vary from individual to individual, but we are rather of the con-

viction that dating should not even begin until you are well into your teens. And then, ideal dating is on a group basis. None of this steady dancing, steady dating routine. Steady dating is courtship, and surely the beginning of courtship ought to be delayed until you are almost out of your teens.

Dating should not be premature. You should appreciate your parents if they see to that. Dating should not be without supervisions, and you should appreciate parents who see to that.

Young people sometimes get the mistaken notion that the religious attitude and spirituality interfere with youthful growth. They assume that the requirements of the Church are interferences and aggravations which thwart the full expression of young manhood and young womanhood.

How foolish is the youth who feels that the Church is a fence around love to keep him out. Oh, youth, if you could know! The requirements of the Church are the highway to love and happiness, with guard rails securely in place, with guideposts plainly marked, and with help along the way.

How unfortunate to resent counsel and

restraint. How fortunate are you who follow the standards of the Church, even if just from sheer obedience or habit. You will find a rapture and a joy fulfilled.

Be patient with your parents. They love you so deeply. They are emotionally involved with you, and they may become too vigorous as they set their guidelines for you to follow. But be patient. Remember, they are involved in a big do-it-yourself child raising project, and this is their first time through. They have never raised a child just like you before.

Give them the right to misunderstand and to make a mistake or two. They have accorded you that right. Recognise their authority. Be grateful for their discipline. Such discipline may set you on the path to greatness.

An example of what a little discipline can do is found in the comment President McKay made at Merthyr Tydfil in 1963.

"I was reminded," he said, "of a visit I made home when I was in college. Mother was sitting on my left, where she always sat at dinner, and I said, "Mother, I have found that I am the

only one of your children whom you have switched.' She said 'Yes, David O., I made such a failure of you, I didn't want to use the same method on the other children.'"

Be open with your parents. Communicate with them. Discuss with them your problems. Have prayer with them before a dating event.

Stay in group activities. Don't pair off. Avoid steady dating. The right time to begin a courtship is when you have emerged from your teens.

Heed the counsels from your Bishop, from your priesthood and auxiliary teachers, from your seminary teacher.

Young people, "honour thy father and thy mother"; which is the first commandment with a promise, "that thy days may be long upon the land which the Lord thy God giveth thee." (Exod. 20:12.)



YOUTH WRITE



We feel that the YOUTH OF BRITAIN have much to say on various aspects of the Gospel life . . . so this section of the "Millennial Star" is theirs, for them to express themselves, to bear their testimony, to expound a point of doctrine as it relates to their life, to ask their questions . . .

We begin this section with an article written by Ashley Hallwood, 22-year-old Superintendent of the Young Men's MIA in the Croydon Branch, London Stake. If you want to write to YOUTH WRITE, address your article (of no more than 1,000 words) or letter to Youth Write, Millennial Star, Deseret Enterprises Limited, 288 London Road, Mitcham, Surrey. Please give your full name, Ward or Branch, Stake or Mission, office or priesthood and your age.



WONDER how many of us stop to consider just what the story of Easter means for us. How many of us realise the true importance of Christ's death

The importance is that Christ died for US; He sacrificed HIS life in order to fulfill God's plan of salvation for US. He died to redeem a world of sinners.

One of our favourite hymns urges us to "Behold the great Redeemer die" —"He died a sacrifice for sin" it says. He died—but then comes the most wonderful part of the story, the greatest event in the history of Mankind—He rose again! On the third day He rose from the dead to prove His mastery over the grave, and to prove that we, too, can become heirs to life eternal if only we will believe in Him. Christ gave to all Mankind, both the faithful and the unfaithful, a gift—the gift of a resurrected, Immortal body.

Christ gave to everyone, whether



Ashley Hallwood

good or bad, the gift of eternal life but to those who believe on Him and on His Father in Heaven He promises much more than mere immortality, something far greater than merely living forever and ever.

By accepting Christ and His gospel message, by living our lives as He would want at all times, we qualify for something so tremendous that words cannot describe the glory of it — the unspeakable joy of actually living with God our Heavenly Father in His Celestial Kingdom.

I'm sure this is the ultimate aim in all our lives, but how many of us realise that our potential extends even beyond that? How many of us realise that within us lies the key to even greater things—the possibility of not only living

The mere fact of being Latter-day Saints will not save us. We must show ourselves worthy of the great blessings that we are heirs to.

with God, but of becoming like God?

"As Man is, God once was, and as God is, Man may become." When one fully comprehends the meaning of this—and its many implications—it becomes a sobering thought to realise that one day we, too, may hold the keys to all knowledge, that one day, as Gods we, too, may create worlds, galaxies, solar systems, and people them with beings like ourselves, with the same potentials that we have.

All this is promised to us, God has promised it to us, and as He told Joseph Smith, "I, the Lord, am bound when ye do what I say—" As we keep God's commandments and place His word above the things of the world, then all these things will be added to us.

Many of you are married, and have been sealed together for time and eterniety in the House of the Lord. For you the potential of becoming Gods is a little nearer than it is for the rest of us, for although we all have this potential, Eternal marriage is the only way to achieve it, the only way to

magnify ourselves and attain to the ultimate glory that God has prepared for us.

In Section 132, verse 19, of the Doctrine and Covenants Heavenly Father promises to those of us who will enter into this sacred bond of Celestial Marriage—"if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood . . . (they) shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths . . . and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever."

And verse 20 continues this wonderful promise—"Then shall they be Gods because they have no end; therefore shall they be from everlasting to ever-

lasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them."

I have been asking if we are ready for eternity. Are we conducting our lives aright, are we doing those things that we would want Christ to find us doing upon His return to the earth? Are we living the gospel to the best of our ability? If Jesus Christ were to return to the earth at this very moment how many of us could in all honesty say that we would be ready to greet Him, that we could stand fearlessly in His presence, our consciences free from guilt?

I know that the Second Coming of Christ is upon our very doorstep, for I am a great believer in the signs of the times. As I look around at the world we live in, I find myself confronted on all sides by wars, disasters, earthquakes, plagues, famine—an increasing abundance of sin—an ever growing love for the pleasures of the flesh; all that I see

only serves to convince me more each day that the prophecies of the scriptures are surely coming to pass, that we are truly in the last days. I firmly believe that this last great dispensation is almost at an end, and that in such an hour as no man knoweth, an hour which may find us totally unprepared if we do not begin to take the necessary steps NOW, the Son of Man will return in glory and majesty to reign upon the earth.

The mere fact of being Latter-day Saints will not save us. It is up to us to show ourselves worthy of the great blessings and privileges we are heirs to as members of the only true Church upon the face of the earth; we must prove ourselves worthy of the glorious opportunity we have had of accepting the gospel while yet in a mortal state. If we truly learn to forgo the ways of the world and walk in the paths of righteousness that God has prepared for us, then our Heavenly Father will not fail us, and exaltation will be our eternal heritage.

A Code for Latter-day Saint Living

by Elder Paul H. Dunn
of the First Council of the Seventy

Be humble

Keep your mind open, your energies properly focused.

Be courteous

Not only in the social graces but spiritual courtesy as well.

Be merciful, tolerant

"Do unto others"—the golden rule.
"Greater love hath no man than this."

Be honest

Not only with others and the world but with yourselves.

Be practical, balanced

In all things—your home, your school, your business and church

Be courageous

In your religion as well as in the face of fear and danger.

Live helpfully

Love your neighbours as yourself
Civic and community responsibilities

Help others to find peace

Spiritual as well as mental and physical

Control your temper

In all things

Be pure

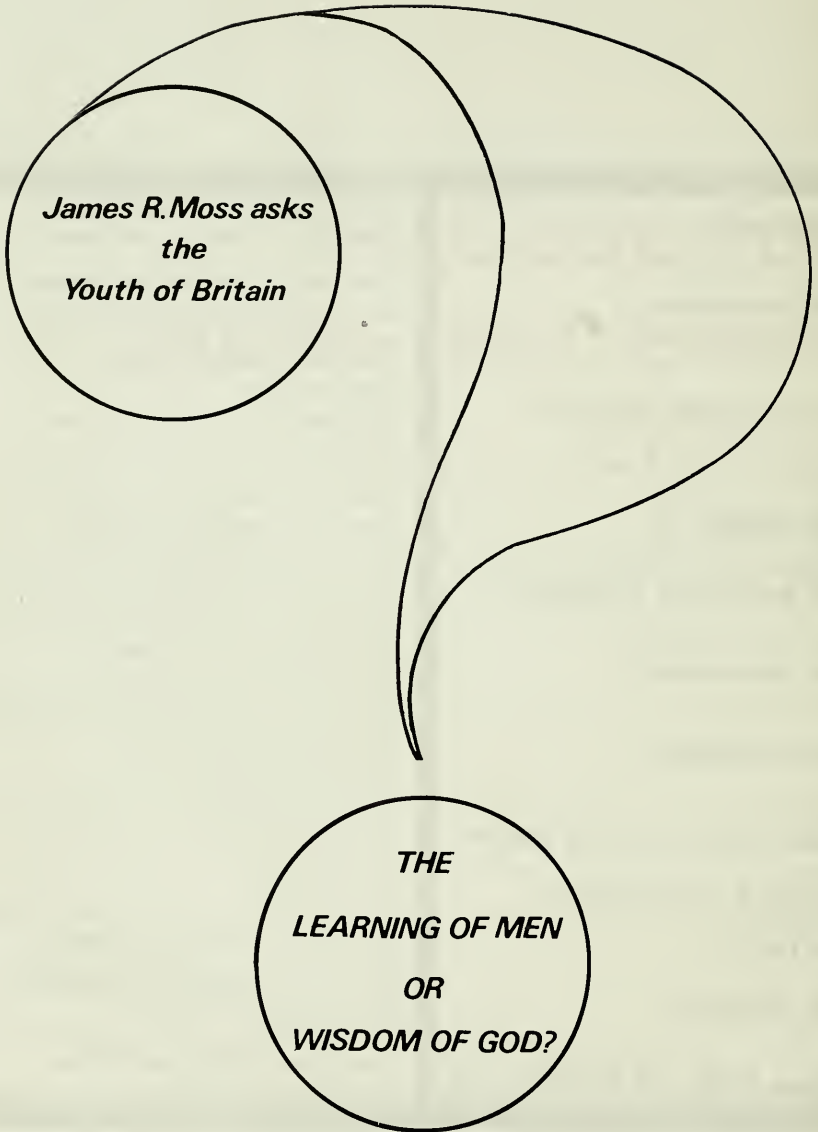
In mind as well as in body

Be righteous

Live your religion all 24 hours of the day

Have faith and trust in God

Testify of Christ and of the Church



ONE of the strongest motivations found within the gospel of Jesus Christ is that of education. Such statements as "The glory of God is intelligence"¹ and "It is impos-

sible for a man to be saved in ignorance"² provide us with the incentive to study and learn, to go on to college and university, to take classes in the leisure learning programmes offered in

many parts of the country. Indeed, as Elder John A. Widtsoe once wrote:

"The obtaining of knowledge is equivalent to a religious requirement upon the people. The increasing glory of ascending man must then be increasing intelligence. Man must forever seek out knowledge, put it to proper use, and train his will for intelligent living. Among Latter-day Saints, education becomes a life-long process. Young and old alike must be engaged in the development of their natural endowments. In fact, it is expected of the members of the Church that they continue their education throughout life.³

We are therefore encouraged today by our Church leaders to gain as much education as we can, to stay in school as long as possible, and to develop and expand our intellectual capabilities. But in this educational process, we have also been warned, there is more to gaining "intelligence" than just the accumulation of knowledge or thought processes from the learning of men. According to President David O. McKay:

"Gaining knowledge is one thing, and applying it is another. Wisdom is the right application of knowledge to the development of a nobile and Godlike character. A man may possess a profound knowledge of history and of mathematics; he may be an authority in physiology, biology, or astronomy. He may know all about whatever has been discovered pertaining to general and natural science, but if he has not, with this knowledge, that nobility of soul which prompts him to deal justly with his fellow men, to practice virtue and honesty in personal life, he is not

a truly educated man."⁴

The great lesson we can learn from the scriptures and the historical experience of the Restored Church is that we should never place our adherence to the learning of men our faith in the wisdom of God, for in this alone comes true education and intelligence. When we rely on the word and power of God, we will eventually be successful; when we rely on the learning of men, we will eventually fail.

A good example is Orson Pratt's approach to missionary work when called to preside over the work of the Church in Scotland in 1840. Elder Pratt was one of the most brilliant thinkers ever to join the Church, an authority in the fields of geography and higher mathematics, the author of numerous articles on spiritual and secular topics. He was one of the original twelve apostles of this dispensation and later became president of that quorum.

In a 1968 survey of fifty prominent LDS intellectuals—all of whom held Ph.D. degrees or the equivalent—Orson Pratt placed second only to B. H. Roberts, that great native son of Warrington, Lancs., as the "leading Mormon intellectual in the Church's history." Here was a man who was certainly well-qualified in the learning of men.

And yet when Orson Pratt arrived in Edinburgh to begin his work there, what did he do? Did he, with all his brilliance and education, proceed to organise debates with the leading theologians of the city? Did he rely on his logic and learning to accomplish his task? No! The morning after he arrived in Edinburgh, Orson Pratt climbed to the top of the hill known as Arthur's Seat, bowed himself to the earth in humble prayer, and pleaded with God

to bless him with two hundred souls to enter the waters of baptism.

And when the next conference of the Church was held in Manchester less than five months later, there were nearly 250 members in the branches of the Church in Scotland. Orson Pratt relied on the wisdom and power of God, not the learning of men, in his missionary work, and this was the result.

But this applies to more than just the areas we usually consider to be spiritual. It also applies to all academic disciplines—both arts and sciences—and to all social problems. History has shown and will continue to show the moral and practical advantages of adhering to the wisdom of God over the learning of men.

When the Word of Wisdom was given in 1833, the medical profession was not opposed to tobacco, tea or coffee and many physicians actually prescribed alcoholic beverages for medical purposes. It has taken the learning of men nearly 140 years to catch up with wisdom of God and now proclaim that these things are physically injurious to the body.

In the area of economic ordering, the accumulation and uses of material wealth within a society, no man-made system has yet been able to eliminate poverty, greed, and inequality. Indeed, most have actually encouraged these conditions, and some have even been based on them. And yet the wisdom of God has revealed to us the Law of Consecration and Stewardship by which the City of Enoch reached a state where "there was no poor among them,"⁵ and the Nephites entered a golden age of prosperity in which "there were not rich and poor, bond and free, but they were all made free,

and partakers of the heavenly gift."⁶

In the area of social reform, learned men today have tried scheme after scheme to eliminate the evils of violence, war, crime, poverty and degeneracy from our society, and have failed to the extent that we have more of these in our midst today than ever before. And yet the wisdom of God has revealed that before there can ever come a social reform there must first come a spiritual reform.

Alma resigned his judgement seat to go forth among his people preaching the word of God, "seeing no way that might reclaim them save it were in bearing down in pure testimony against them,"⁷ and preached the word of God to the Zoramites because "it had more powerful effect upon the minds of the people than the sword, or anything else which had happened unto them."⁸

In the physical sciences, Joseph Smith learned the true relationship between matter and energy long before Einstein ever expounded his theory of relativity.⁹ And scientists of today still have much to learn before they will ever reach the level of understanding God has revealed concerning the nature of the universe and the power by which it functions.¹⁰

The lesson should be clear to all of us. While we must continue to gain the learning of men, we must always put the wisdom of God and the revealed truths of the gospel first. We must never become those who "when they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not And they shall perish."¹¹ We must heed the advice of President J. Reuben Clark when he

said:

"There is spiritual learning just as there is material learning, and the one without the other is not complete; yet, speaking for myself, if I could have only one sort of learning, that which I would take would be the learning of the spirit, because in the hereafter I shall have the opportunity in the eternities which are to come to get the other, and without spiritual learning here my handicaps in the hereafter would be all but overwhelming."¹²

And finally, when any conflicts arise between the learning of men and the wisdom of God, we must hold fast to the faith, realising that through God alone comes the fulness of truth, and remembering the words of Isaiah

"For my thoughts are not your thoughts, neither are your ways my

ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."¹³

Footnotes:

- 1 D & C 93:36
- 2 D & C 131:6
- 3 Bennion, *Religion of the Latter-day Saints*
- 4 *Instructor*, August 1961
- 5 Moses 7:18
- 6 4 Nephi 1:3
- 7 Alma 5:19
- 8 Alma 31:5
- 9 D & C 131:7
- 10 D & C 88:6-13, 36-45; Abraham 3
- 11 2 Nephi 9:28
- 12 *Conference Report*, April 1934, p. 94.
- 13 Isaiah 55 :8-9

ONLY DIFFERENCE

The doctrine of baptising children, or sprinkling them, or they must welter in hell, is a doctrine not true, not supported in Holy Writ, and is not consistent with the character of God. All children are redeemed by the blood of Jesus Christ, and the moment that children leave this world, they are taken to the bosom of Abraham. The only difference between the old and young dying is, one lives longer in heaven and eternal light and glory than the other, and is freed a little sooner from this miserable wicked world. Notwithstanding all this glory, we for a moment lose sight of it, and mourn the loss, but we do not mourn as those without hope.

—Joseph Smith

Congratulations

BIRTHS

January 4, to Peter and Pat (formerly Tate) Withington, of Gosport Branch, a son, Terry.

To Jim and Doreen Laurie, formerly of Hartlepool, now of Winnipeg, Canada, a daughter, Andrea.

January 28, to Gordon and Janette Laurie, Hartlepool Ward, Sunderland Stake, a son, Gordon Arthur.

February 7, to Bryan and Rosemary Smith, Norwich Branch, a son, Simon David.

March 7, to Vaughn and Janis (nee Cuthbert) Croft, formerly of Nottingham, now of Culver City, California, a daughter, Heather

ENGAGEMENT

Andrew Penman Hancock and Audrey Longstaff of Newton Aycliffe.
John Saunders and Avril Weightman of Manchester Ward.

Congratulations



WEDDING

Colin Newall and Christine Weightman, of the Manchester Ward, were married on January 10. Bishop Lee of the Manchester Stake performed the ceremony before a congregation of about 300.

Finding a

by Gwen Cannon

SPACE—is the problem of age. We hear about the lack of it each time we turn on the TV or radio. And, if we listen to the prophets of doom, space on our world will become increasingly limited.

Storage space in most homes is in this critical stage. With pressures to store current family needs of food, clothing, books, games, athletic equipment and much, much more, the thought of making room to store a year's supply of food is somewhat overwhelming! With no basements to accommodate the overflow, where can a family find that special spot to store a large supply of food.

First, we must **want** to store. We must believe in the concept of preparing and saving in times of plenty for those times of need. If we are convinced that this plan will offer our families security, we will find a way to do it and feel challenged by the problems that arise because of it.

There is no space plan that

place to store

is appropriate for everyone. We **can** share the experience of those who have successfully stored a year's supply. One family of eight started their food storage in labelled boxes under the beds. This store has now grown to the point that shelves have been built in the garage that now houses the family car as well as a year's supply of food.

A cupboard under the stairs serves as food storage space for another enthusiastic food-storing family. Each item is dated and food is rotated, the oldest being used first.

A small cool cupboard was fitted with shelves of varying heights to accommodate another family's food supply. The places to store are as varied as the families and the houses they live in. The important factor is the **desire** to have ample supplies on hand for any emergency. If the desire is there, space will be found.

These suggestions may be of help in finding a space to store food.

- 1, **Reorganise** your present storage facilities. Discard all items not useful. Most of us have far too much "clutter" in our homes that may be usurping that special space that could be used for food storage.
- 2, **Build** shelves in a garage, a loft or in the kitchen. Add shelves to existing cupboards for convenient and maximum use of space.
- 3, **Box** food storage items and put them under the beds, if necessary until a more accessible place can be arranged.
- 4, **Use** top shelves of cupboards too high for convenient daily use.
- 5, **Read** current homemaking magazines and take note of any useful storage ideas.
- 6, **Share** your use of space with us. Send your ideas to Gwen Cannon, News Editor, and we will print them so that others can benefit from your experience.

STAR NEWS

BIRMINGHAM STAKE

On February 7, 35 couples from the Stake Primary attended the first Daddy/Daughter Dance for Lihoma girls and their daddies at the Woodsetton Chapel. The theme was a Primary Merry-go-Round, and the hall was gaily decorated with colourful carousel type horses and paper flowers. The programme under the direction of 2nd Counsellors Maureen Cashmore, included games and old tyme dances.

Instructions in the waltz were given by Brother and Sister John Bond who gave an exhibition waltz, which was the highlight of the evening. An interval for refreshments and songs gave the dadies a well earned rest before once more taking the floor with their daughters for more games and dancing. The Stake Primary Presidency were in attendance and Robert J. Mawle of the Stake Presidency was Master of Ceremonies.

Straw on the floor, forest scenes around the wall, swing doors, a few "Wanted" posters concerning Stake M.I.A. members, and a welcome to "High Chappellell" was the setting for the Stake Country Valentine Dance at Woodsetton on February 14. The Cornrigs Band, with their caller, Jim Bilson, from the English Folk Dance and Song Society achieved a resounding success. Between dances there was a constant queue for drinks for the thirsty and happy dancers. During the evening all the 17-year-old young ladies from the Stake were formally presented, many of them had made their own gingham gowns especially for the occasion.

**Birmingham Stake Girls at Valentine
Dance**



HANDSWORTH Chapel rang with songs and laughter from a very appreciative audience as 50 enthusiastic members of the M.I.A. presented a variety show. Every class was represented and the evening began with the Laurel girls singing and dancing "I Feel Pretty." The Beehives mimed effectively to a comedy record "The Black and Blue Danube." M.I.A. Maids kept popping up with 'adverts' that didn't quite turn out as the producers had intended! The boys presented a hilarious "Laugh In" and the M Men/Gleaners chose the Old Tyme Music Hall. Individual items and Ian Daly as compere ensured continuity and it all added up to a very good show which brought in £13 for the Ward Budget.

At the Stake Conference on February

Daughters serve their mothers at special honour night

15, a new branch, dependent on Birmingham Ward was formed at Sutton Coldfield. Anthony Grice was called as Branch President, with Gordon Keyte as 1st Counsellor, James Cresswell as 2nd Counsellor and Roger Bennett as branch clerk. Sunday School, Sacrament and Primary meetings are being held in a local school. The Relief Society are meeting in the members homes, and for the present time the M.I.A. is continuing with the parent ward at Handsworth.

Mothers and Daughters gathered together at the HANDSWORTH Chapel on Tuesday February 24 for a special Honour Night. Guest Speakers were Stake Relief Society President Gladys Jones and Stake M.I.A. President Ann Reynolds. Valerie Megeney paid a tribute to the mothers and Sylvia Green replied with a tribute to the daughters. The room was decorated with dozens



of paper roses, and each person present was given a flower to wear. M.I.A. President Maureen Cuthbert introduced the programme and organised the evening.

BRITISH MISSION

William Bilham of the HAYES Branch, celebrated his ninety-second birthday on January 25. He joined the Church in 1968 and is active in the Home Teaching programme as well as attending all meetings regularly. Brother Bilham holds the distinction of having served his country in three wars; as a regular soldier in the Boer War and World War One, and as a member of the Home Guard in World War Two. His daughters are also members of the Church.

Two days before his birthday he received a surprise when members of the Branch secretly organised a party for him at the home of the Christoffer-son family. Until he stepped through the door and saw the assembled Saints, he thought he was on a routine Home Teaching assignment. The members presented him with a rocking chair, and then Ian Thompson gave a "This Is Your Life" biography of this fine old English Gentleman. Brother Bilham then gave a speech of thanks and some inspiring reminiscences before the party finally ended.

LEICESTER STAKE

The Gold and Green Ball went with a swing this year and everyone thoroughly enjoyed themselves. It was originally arranged for Valentine's Night

but was held over till the following Saturday February 21, as a band could not be obtained for that evening. The Valentine theme was used, and the Cultural Hall looked very attractive festooned with hearts, cupids, streamers and balloons that were released on to the dancers during the last waltz.

The whole programme was arranged and carried out by the youth committee, under the direction of Oliver Storer.

Seventeen year olds, Vicki Oseland and Jane Forknell from Leicester, Susan Plumb, Carol Reddisons and Margaret Beer from Eastwood and Joanne Howells from Nottingham were presented this year.

Christopher Marshall of the MANSFIELD Branch has been called to serve a full-time mission for the Church. He has been living in the United States for the past five months, and had been accepted as a student of the B.Y.U. His mission call is to the Canadian Mission.

NOTTINGHAM'S Daddy / Daughter Dinner this year was a great success competently organised as always by Florence Asher. A beautiful three course dinner of soup, roast turkey, followed by fruit cocktail and ice cream was prepared by Eileen Bland ably assisted by her husband Don Bland. The meal was followed by Barn dancing under the direction of Godfrey Harris of the Bishopric.

After a hard game Derby beat Nottingham, 2 to 1 in the Inter Ward Volley Ball match on February 9. The following week at Leicester the Badminton Tournament was held. The results are as follows:

Women

Under 16 Doubles: B. Needham, L. Vaughan, Nottingham; Over 16 Doubles:

P. Clarke, L. Moran, Derby; Under 16 Singles: B. Needham, Nottingham; Over 16 Singles: P. Clarke, Derby.

Men

Under 16 Doubles: P. Bexon, G. Fletcher, Derby; Over 16 Doubles: J. Elkes, G. Conway, Derby; Under 16 Singles: D. Hezseltine, Nottingham; Over 16 singles: J. Clarke, Derby; Over 16 mixed Doubles: P. Clarke, G. Conway, Derby.

NORTH BRITISH MISSION

Congratulations to two LIVERPOOL couples were in order last month as President John and Doreen Jones celebrated their Silver Wedding and President Tom and Emiline Bourne their Ruby Wedding.

President Jones is 1st Counsellor on the Liverpool District and Sister Jones is the Relief Society President of the Branch. President Bourne is a District Councilman and Sister Bourne the District Visiting Teacher Leader. Both families have had sons on Building Missions and have many friends in the Church. This was clearly seen at both parties where their friends gathered to wish them well, the dancing went with a swing and the refreshments were thoroughly enjoyed. Both "wedding" cakes were magnificent, and the presents were varied and useful.

LIVERPOOL District Valentine Dance was held this year in the Liverpool Branch, where the hall was beautifully decorated with hearts and flowers and even the refreshments carried out the theme of the small God of Love. Dancing to the music of "The Pineapple Wragg" was lively and full of beat, and

the younger members made the most of the opportunity to caper about and match their energy to that of the players.

The District Music Festival was won by the Liverpool Branch, the theme was Music Hall, and the Liverpool Saints made the most of the chance to sing and be joyous under the M.C Paul Evans. The candles and the dancing were only "topped" by the masterly ways that Brother Evans managed his Top Hat Crosby Branch were particularly commended for their effort as they incorporated so many younger members into the acts. Wigan had anticipated the future with their Spring Sing, and if we may judge by them, we are in for a splendidly sunny time. Southport had a very polished Music Hall act and were well up in the ratings. All in all this was a well rehearsed effort from all the branches competing and was thoroughly enjoyed by the audience.

Saturday, February 7, was a never-to-be-forgotten day for the 1st Quorum of Elders in the Liverpool District, for this was the first Quorum Temple visit since the District was organised. Under the guidance of the full Quorum Presidency the coach left Liverpool at 6 p.m. on Friday, and members of the Quorum and their wives were picked up en route outside the city and also at Warrington. A wonderful spirit of fellowship prevailed throughout the journey, and when the coach finally arrived at Edenbrook about 1.15 a.m. on Saturday spirits were never so high. Members were packed off to bed

Kilmarnock Branch Girls dancing at the Scottish South District Gold and Green Ball.



pronto, needing very little urging, and a few moments later, or so it seemed everyone was awakened again and on their way to the Temple at 6.10 a.m.

There were three endowment sessions throughout the day, and the Quorum totalled 49 endowments plus 25 by the Sisters, a wonderful and worthwhile day's work. Six Branch Presidents and District President John G. Hender were in the group, and the Sisters came from Wirral, Northwich, Southport, Wigan and Liverpool. President Hender distinguished himself as Chorister and harmony baritone singer and many favourite hymns were sung on the return journey. A Testimony meeting was also held, Brother George Aspinall from Southport started the impromptu proceedings and altogether

Scottish South "Refreshments Committee at work.

this most thrilling experience was felt to be the beginning of great things for the Liverpool District.

SCOTTISH MISSION

Twenty-four members of the Priesthood from the 1st Quorum of Elders met together at the Aberdeen Chapel for a series of inter-branch Friendly matches on Saturday, February 7. There were awards for Badminton doubles, table tennis doubles and singles, individual darts and chess, team awards for volley ball and indoor football, all organised by Stanley Thomson. Robert Strachen, the referee, received a special ovation when he was voted the Individual Good Sport Award.

ABERDEEN'S M.I.A. held a Valentine





Photo by [unreadable]



Party and Dance which was attended by 30 members. Dancing included Modern, Old Time, Scottish reels and jigs. As people paused for breath, they were entertained with songs and talent spots. They were also able to quench their thirst with soft drinks from the Open Buffet.

Preparations for the Scottish South District Gold and Green Ball on February 14, were started months ago by Maureen Eagleson and Malcolm Keir, District M.I.A. President and Superintendent John Raeburn, Activity Counsellors set up a decoration committee, which really worked hard and produced spectacular results. The hall was a mass of giant sized flowers, butterflies, etc., in vivid colours, which gave a truly breathtaking effect. The evening was a tremendous success, with 142 people dancing their way

Decorations Committee. Back row left to right, Tom and Jeanette Lamberth, Mary and John Raeburn. Front row, May McConnell, Annette Prosser, Helen Chisholm. (Not shown on the photograph, Andrew Kerr aged 12 and Shona Raeburn aged 2½ years, who painted lots of leaves. Both were too young to attend the dance.)

through a programme of fun and prizes to the music of a well known group, 'The Candy Floss.'

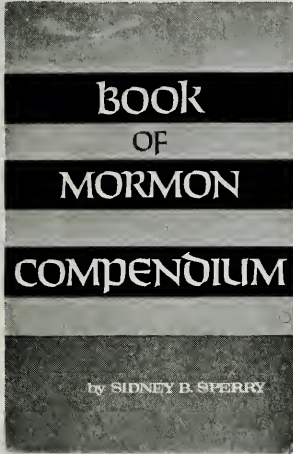
The Buffet was another main attraction, especially for the not so young who found the pace a little too fast for them.

SOUTH WEST BRITISH MISSION

Sixty Saints and their friends gathered at the Poole Chapel for the annual Valentine's Day Dance organised



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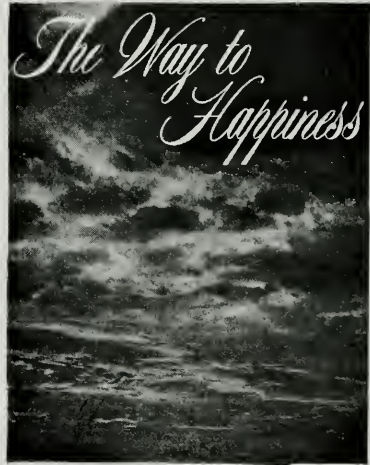
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by the M.I.A.'s of the South Coastal District branches.

This year the event was highlighted by a special production of "Cinderella" acted out by members of the Bournemouth Branch, which started the evening's proceedings. It was a great deal of fun and very much appreciated by all those present, Barry Kenchington was responsible for the excellent script.

Recorded music for the dancing which followed was directed by a four-man disc-jockey team: Brothers Thompson, Babridge, Young and Courage, and the mid-evening refreshments were arranged by District M.I.A. President Summersell.

**Bournemouth Branch present
"Cinderella."**

Once again the "Mormon Pioneers" made and repaired their wagons, wheels were fixed in place and they donned their travelling clothes ready for the ritual ahead of them. The ritual was the CORNWALL District Relief Society Bazaar, which was held in St. Austell, based on the theme of the Mormon Pioneers.

The erecting of the wagons was a combined effort of the Priesthood and Relief Society. The "Pioneers" were was largely home-made, good quality articles ranging from hairbands to coats. District Relief Society President, Lora Jennings, who organised the bazaar had also arranged a childrens' fancy dress parade which was judged by Sister Reason of the Mission Relief Society Presidency.

The POOLE Branch Presidency was recently re-organised and Brian Martin was called as the Branch President,





with Chris Anderson as 1st Counsellor and Peter Wheat as 2nd Counsellor. President Martin is originally from the Eastwood Ward in the Leicester Stake, and fulfilled a 2½ year mission in Finland before moving to Poole Branch.

SUNDERLAND STAKE

The annual Burns' Night was held on January 26 at the HARTLEPOOL chapel. The haggis was piped in, carried by Bishop James Laurie, and the Address to the Haggis was given by Alexander Stewart, a guest from Billingham Ward. Bishop Laurie also quoted some favourite poetry by Robert Burns. An appetising meal had been prepared by Doris Laurie and May Gardner, who

Poole Branch Presidency, left to right: Chris Anderson, 1st Counsellor, Brian Martin, President, Peter Wheat, 2nd Counsellor.

also decorated the hall. They later sang "Annie Laurie" accompanied at the piano by Ann Laurie. A toast was proposed by President Oates to the Lassies, and the response was given by Shirley Howe. The rest of the evening was spent dancing.

A Buffet/Social organised by the 1st and 2nd Quorums of the stake was held on February 14 at the Stakehouse. High Priests and their wives were also invited. Norman Myers of the 2nd Quorum was M.C. for the first part of the evening, which was spent dancing. Then after the buffet supper prepared by Sister Watson, Alan Hodgson of the 1st Quorum introduced the remainder

of the programme. The elders from Newcastle and Hartlepool presented a skit, Albert Toyne of Middlesborough gave two Stanley Holloway monologues,

and the Billingham brethren entertained with old tyme songs. Despite the bad weather conditions about 160 people attended and all enjoyed themselves.



Brother Stewart and Bishop Laurie wore their kilts at the Hartlepool Burns Night

SHORT STORY

SATAN GOES TO SUNDAY SCHOOL

by Joan Tufnell

ONE day Satan decided to go to Sunday School. He didn't expect to have much fun for he had chosen a Mormon Sunday School and he knew it to be the true Church of Jesus Christ. But as he entered the chapel he realised at once that something was missing. What was it? Was it the Spirit of our Lord?

Satan seized his opportunity and prodded one of the sisters with his long bony finger. This sister had had a bad night and was still feeling sore about it. Turning to her neighbour she made an unpleasant remark about another member.

Satan chuckled, he was pleased. This was fun he thought

Encouraged, he prodded another member of the Church. This sister hadn't been feeling at all well that week and was edgy and irritable. So, forgetful of her usual unselfish devotion to the Church, she sought out a friend and began to criticise the Church and say all sorts of things she didn't really mean.

Satan was overjoyed, he hadn't expected to have such fun!

Now I'll try bigger game he thought and proceeded to tackle an Elder. Now this Elder had had a rough week at work and with Church work to cope with as well was tired, so that when asked a simple question he snapped back instead of being patient.

At this Satan clapped his hands and doubled up with glee.

"This really is great," he thought. "I'm having the time of my life. Who shall I try now? Let me see. The music here is very good. If I stir up the singers to some sort of disinterest I'll soon spoil that!"

And he did.

He went on until the time came for the Sacrament and then he knew the missing Spirit of the Lord would be present, he left—but he was well satisfied.

When our Lord came and saw what havoc Satan had wreaked among his beloved followers he turned and wept.

Watch and pray lest your Branch is the next on his visiting list!



**Neither
is the man
without
the woman,
neither
the woman
without
the man,
in the Lord**

(1 Cor. 11:11)

18 JUN 1970